

DALLINGTON

Epitomis D:

O R,

APHORISMS

Civil & Military,

New Model'd for the Use of the
Present A G E.

— brevis esse laboro. Hor.

L O N D O N:

Printed for *Elizabeth Harris,*
at the *Harrow* in *Little*
Britain, 1700.

DAILY

CHURCH

1833

APRIL

(1833)

1833

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1833

The Dedication.

self to your *Highbness*, then by telling you they were Originally Collected for the Use of One of your Royal Ancestors, Prince *Charles* the First, to whom they were Dedicated at Thirteen Years of Age, and by him kindly Receiv'd and Encourag'd.

Sir, You already Inherit his Vertues; your early Endowments have drawn after you, the Eyes, the Hearts, and the most ardent Wishes of the great-

The Dedication.

greatest part of *Europe*.
Our Religion, and our
Estates, our Peace and
Happiness, do all in a
great measure depend up-
on you; so that 'tis no
less our Interest, then our
Duty, to contribute as
much as we are able, to-
wards the Improvement
of your Mind in all
Princely Qualifications.

In my poor Capacity,
I could think of nothing
better then this Epito-
my; which if it can be

The Dedication.

of any Service to your Memory, or in any other Respect, I shall think the trouble I have been at in drawing it into this little Volume, infinite Compensated.

I know indeed, you have the best Opportunities both of *Example*, and *Precept*; your Illustrious Father is himself a compendious President of *Wisdom*, *Courage*, *Justice*, *Clemency*, and all other *Royal Endowments*.

Your

The Dedication.

Your Mother a Princess
of that extraordinary *Ver-*
tue and *Piety*, and of such
Incomparable Parts with-
all; that from a strict
Copy of those two great
Originals, and from the
Advantage you have of
the best *Preceptors*, you can
never fail to form your
Life, far beyond the dire-
ction of the best *Apho-*
risms in the World.

However, *Sir*, I be-
seech you to Pardon and
Accept these few Sheets;

A 4 which

The Dedication.

which if you don't think
utterly unworthy of a
vacant Interval, I dare
be bold you'll find in eve-
ry one of 'em, some plain
honest *Maxim*, that may
be of use to you in the
High Calling to which
you are Born ; and un-
der this Presumption, I
humbly recommend 'em
to your Highness: And
with the most profound
Submission, subscribe

Your Highness's

Most Dutiful Servant,

E. Stacy.

**THE
PREFACE.**

THough the smallness
of this Book will
hardly justify the forma-
lity of a Preface, yet there
are some things so needful
to be premis'd, that I
must beg the Readers fa-
vour for a few Lines.

And first, it will be
necessary to let him know,

A 5 that

The Preface.

that tho I have chiefly collected these *Apborisms* from Mr. *Dallington*, I have no where taken them upon his own Credit, but all along consulted his Author; and where ever I found him mistaken, according to the best of my Judgment, I have endeavour'd to put him in the right.

His Method I have chang'd entirely; and withal, given his *Stile* a new Stamp, to make it pass.

The Preface

pass a little the more current in this refin'd Age; and for his particular Quotations of History from *Guicciardine*, &c. I have wholly omitted 'em, under the true Notion, that they would swell my Book beyond the Limits I intended it; and consequently be too burthensome for the Memory of a young *Prince*, for whose use it is chiefly design'd.

The Preface.

I need not, I suppose, trouble the Reader, and my self, with a long Vindication of *Aphorisms*; the *Lacedemonian* way of Speaking and Writing, has been always look'd upon as the most accomplish'd; and a short Period to the purpose, in the Judgment of all wise Men, constantly prefer'd to the most elaborate Expressions; but especially to an empty din of formal and superfluous words.

This

The Preface.

This I'm confident is
a very good Apology ;
but then the question is,
Whether this *Epitomy*
will have any right to it?
That indeed is out of my
power to determine; all
that I can say is, that I
have taken care to inter-
mix it so, that it must
needs entertain the Rea-
der with some kind of
Variety. 'Tis true, if
he brings an Itch for No-
velty along with him, he
will find himself disap-
point-

The Preface.

pointed; here he'll meet
with little but some good
old downright *Maxims*,
which however, with a
right Application, may
be of some use to him in
every Capacity.

And after all, the Rea-
der will perhaps be curi-
ous to know the Cause
that urg'd me in particu-
lar, to put this old fa-
shion'd Gentleman into
a new Equipage; for once
I'll gratify his Curiosity
with the true Reason. *It*
was

The Preface.

was proposed to me by an honest Bookseller, by the direction of a Person of Quality, and design'd at first to be put into School Latin, and recommended to the Diversion of his Highness the Duke of Gloucester; but the Bookseller, upon second thoughts, perceiving that a Book of this kind would better answer his Ends, and be more universal in our own Language, the Latin Design was over-ruled. And now
it

The Preface.

it comes to you in a new *English* Dress, but with abundance of Imperfections; which the Author, to save you the trouble of Censure or Reflections, submissively subscribes to.

Another thing which I think my self oblig'd to mention is, that some of the *Apborisms* at the beginning of the Book, were collected by another hand, and deliver'd to me with *Directions*

not

The Preface.

not to alter them; whatever their Faults may be, I hope they will not be plac'd to my Account: I am sensible I have more of my own than I shall be able to excuse; beside, I have already pleaded guilty, and shall continue to rely upon the Mercy of my Judge.

London, Octob. 9.
1699.

To my Ingenious Friend, Mr. Edmond Stacy, on his Dallington Epitomiz'd, &c.

MY Friend, I've read your *Maxims* with delight,
And view'd with Pleasure what with Pains you write:
Have try'd your Language, and have pois'd your Thoughts,
Willing to praise, but not to praise your Faults;
As loath to flatter, though I'd fain commend,
The Critick would be Partner with the Friend.
And take what Truth, what Friendship em beflow;
It's all that I can pay, nor all I owe,
To teach a Prince to bear a Scepter's weight,
To guide the People, and support the State;
To form new lasting Rules, and old refine,
Deserves a Nation's Thanks, and shall have Mine.

Believe

Believe me, Friend, and read it in a
Heart
Possess'd with Truth, and undisguis'd
with Art;
Just are your Words, and labour'd is
your Sense,
And even your *Advice* without Offence.
Concise your *Stile*, not too confin'd, or
freight,
Your *Periods* happy, and *Invention*
great;
Your turns of Thought diversify'd,
and true,
And ev'ry line adorn'd with some-
thing New;
As *Strength*, and *Beauty*, *Sense*, and
Fancy joyn,
And mix, to give us thee, and *Guic-*
cardine,
Whose *injur'd* Genius yet can give us
Aid,
And learn's from *Thee* to teach, and
to perswade:
Since he restor'd to Sense, of Sense
can boast,
No longer in a *Wild* of *Comments* lost.
So Man the *lesser World*, ordain'd by
Fate,
Points out, and speaks the Beauties of
the *Great*;

Just :

Just is his Structure, and his Image
bears

The strokes of an Almighty Work-
man's Cares;

Whilst the bright Form reveals his
Maker's Art,

And stands erect with no *superfluous*
part;

As ev'ry Member for its Office plac'd,
Shews us an *useful World*, without a

W. P.

W. P.

*To the Ingenious Mr. Edmund Stacy,
upon his Collection of Aphorisms,
Dedicated to his Highness the
Duke of Gloucester.*

A Ccept my Friend, a homely Offer-
ing,

From a young modest Muse, unlearn'd
to sing;

A Muse, 'midst Woods, in lonely
Countries bred,

To Courts unknown, in Politicks
unread:

A Muse, whom nothing else can
recommend,

But the pure naked Character of
Friend.

'Tis a hard Work, a Work perform'd
by few,

To change old rugged *Maxims* into
new:

What's more, to change them so that
we may see,

Not what they were, but what they
ought to be.

This

This thou hast done, and great is the
Design;
Fit for thy Pen, and for few Pens but
thine.
Who taught thee first this transmi-
grating way?
Into dead Corps your Life and Soul
convey:
You change their very Shape, their
Garb, and Sense,
And stamp 'em all within a new Ex-
cellence.
As Metals heated to the Artists will
Receive their Form, from a more noble
Skill;
So Dallington's crude Ore by you re-
fin'd,
Bears the deep Impress of a manly
Mind.
Suspect me not, I would not meanly
raise
Thy Name, my Friend, with empty
dins of Praise;
The Muse is yet, what every Muse
should be,
From fordid ends and base Intentions
free;

A plain

A plain *Lacomick* Muse, and much unfit
To praise thy Judgment, or commend
thy Wit.

But pardon her, in Friendships Name
she pleads;

And in that Name she her *Credentials*
reads.

True Friendship, like true Love, hides
all our Faults;

We speak with the same Words, and
think with the same Thoughts.

And now, O *Prince!*
Joy of our Isle, and Blessing of our
State,

On you our Hopes, and all our Wishes
waite :

Hail wondrous Youth! Hail *Europe's*
Darling Prince!

Great in your Birth, but greater in
your Sense.

Your early Vertues have your Age
out-run,

And write you Man, just as your
Life's begun.

But still (O Sir!) 'twill all your Care
import,

To shun the Vice, and Dangers of a
Court;

To

To found a States Man's Soul, and
judge aright,
How to Reward, and choose a Favorite.
To keep your Honour, yet enjoy your
Ease,
And hush your jarring Senates into
Peace.
This will your Thoughts employ, and
to that end,
The obedient Muse these *Maxims*
would commend.
Forgive her Sir, that thus like *Craesus's*
Son,
She speaks by strong impulse, that
was born dumb.
Regard to you has loos'd her Infant
Tongue,
And much she has to say, but dreads
to do you wrong.

Geo. Burghope of Emanuel
Col. Camb.

Aphorisms and Maxims

New Modell'd

For the Use of the Present
Age.

Aph. I.

IN Natural Bodies the longer they continue in a state of health, the worse is the sickness when it happens, and the harder the Cure: 'Tis the same in Bodies Politick; when War or Taxes fall

B

upon

upon a Kingdom that has long been indulg'd with Plenty and Ease, it naturally struggles, and grows uneasy under them ; and, what's worse, will hardly admit of a Reconciliation till the Effects of its Madness are purg'd off, and the Wealth all exhausted and consum'd.

Aph. II.

Neither the greater nor the lesser World is able to subsist of it self: In the lesser one Member depends upon another, and unless they all discharge their Office, the whole naturally falls into disorder. In the greater, one Countrey cannot subsist without the mutual help and Friendship of the rest ; upon which account the Leagues between States, if rightly establish'd, are highly useful, and ought to be preserv'd with the strictest Solemnity.

Aph.

Aph. III.

When the Proud or the Vicious are put into Places of Honour, and entrusted with Authority, the State's in danger either to be despised or betrayed; a Prince therefore should beware of such kind of Counsellors, and reject em, as ungrateful and inconsistent with his own, and the Interest of his People.

Aph. IV.

A Prince in his Charge to his Embassadors, should give no Instructions, but such which strictly square with his own Honour, and the Advantage of his Subjects; he must not prescribe unusual Forms, but leave them to be directed by the Customs of his own, and other Courts.

Aph. V.

A Prince should never engage himself in any low Action ; if he succeeds, the Glory of the Success will be sullied by the Meanness of the Attempt ; but if he miscarries, the Disgrace will be sure to stick fast to him, and may be of dangerous consequence both to himself and the State.

Aph. VI.

The wisest Prince is at best but a good Man, and under that Denomination must not pretend to an intire exception from every Frailty ; the Man may err, and so may the Prince too ; but then the Prince soon over-rules the Man, and so they both return to their proper order.

Aph.

Aph. VII.

No wise State admits of a New Alliance, without the Enforcements of Reason, Precedent and Experience; of which our own are commonly the best; and yet we ought not to bind our selves up so peremptorily neither; but in a case where 'tis consistent with the safety and Interest of the Publick, we may loosen our selves, and take a new course.

Aph. VIII.

Jealousie in State, like that in Love, must be asswag'd by Gentle Remedies; neither the Quality of the Disease, nor the Complexion of the Patient will admit of Violent Medicines, but they are equally pernicious both in Bodies and States.

Aph. IX.

The Desire of Sovereignty has a bewitching Influence ; Men are fond of it, they know not why ; they follow it till they ensnare themselves in the Toyl, and so perish in the pursuit ; being once embarked, they wade further and further, till at last they are suck'd into the Whirlpool, and are drown'd beyond recovery.

Aph. X.

INV. Aph.

Ambition is the worst Guest a Prince can harbour in his Breast, especially when 'tis joyn'd with Revenge it grows too furious and impetuous to be restrain'd within any manner of Government, but flies directly to its grand Executioner Injustice, and will stop at nothing that can any ways gratifie its ends.

Aph.

Aph. XI.

A Prince should never undertake any thing that may not be warranted from the General Rules of Justice and Probability; The Interest of the Publick ought likewise to be consider'd, and nothing can be regularly taken in hand, before each of these are rightly determin'd.

Aph. XII.

Vertue in a Prince is admirable: 'tis good in it self, but much more so when 'tis Improv'd by such a Noble Precedent; 'tis therefore both the Interest and Duty of every Prince to make his Life as conspicuous as he can, that by the brightness and lustre of it, his Subjects may be guided into the tracts of Honour, Honesty and Religion.

Aph. XIII.

A Prince should never suffer his own Judgment to over-rule him, but submit in his turn to such Counsellors, upon whose Knowledge and Experience he knows he may rely. And tho he knows too that some flatter him, and others sooth him for their own Advantage, yet he may hear 'em all, if he's so well weigh'd not to be seduc'd. A Knave, nay, a Fool may by chance give good Advice; and therefore a prudent Prince will hear 'em all, in a matter of consequence.

Aph. XIV.

A Princes Actions should either be guided by the Rules of State, or the Examples of his Predecessors; if they are not, they encourage every mean Understanding

ding either to censure his Proceedings, or pre-judge the Success.

Aph. XV.

'Tis absurd in a Prince to expose either his Fears or his Wants to his Subjects or his Enemies; they'll both be sure to make the most of the advantage, and commonly break in upon him through the Gate of his Inadvertency; 'tis best for him therefore to preserve both his Mind and his Condition, as much out of their Reach as he can; by which means, in a case of necessity, he'll be able to make the better resistance, and compound for his Peace upon better terms.

Aph. XVI.

Humane Life, at best, is all change and chance; to day we're

at top, to morrow underneath the Wheel, and a Prince is no more ensur'd of a certain Run of good Fate, than the meanest Subject; he should therefore stand constantly bent for every turn; but especially be sure to govern his good Fortune well; and if the Necessities of the Times threaten him with War, he ought to labour to avoid 'em at any rate, but the forfeiture of his Honour, and the Interest of the Publick.

Aph. XVII.

Fear and Cowardize are the greatest Blots in the Character of a Prince, and never fail to render him despicable, both at home and abroad. Fool-hardiness and Inadvertence have the same effect. A prudent Mediocrity is the only Pilot he can make use of to guide him to the Haven of Security, and
con-

convoy him safely to the steady Friendship both of his Allies and Subjects.

Aph. XVIII.

All Creatures have naturally some sort of Knowledge of their own good; and are commonly instructed by Instinct, which way they may annoy their Enemy with the least danger: All Wise Men take the same course, and rather than fail, will try Ill Counsel, a cunning Expedient that rarely fails to effect its ends: A Prince, therefore, above all Men, should be very careful not to wrong his Neighbour, or, at least, not to take his Advice when he has done it.

Aph.

Apb. XIX

Nature has entrusted every Creature, and Man in particular, with a Principle of Self-Preservation; when Men therefore suspect their Lives or Liberty to be in danger, in such a case they may be allow'd some few Grains, which in strict Justice cannot so well be accounted for: In a case of high Necessity, a little useful Flattery and Pretence, may do well enough; which tho' they must never be admitted as a general Rule, yet being the lesser Evil of the two, seem a little excusable in a time of Extremity.

Apb. XX.

A Kingdom forfeited by the Cruelty, or Injustice of the Prince, and Conquer'd, or obtain'd by another,

nother, is better preserv'd by Love than Force: The Stranger Prince ought to endear himself to his new Subjects, by all the Arts of Friendship and Moderation, and withal to be extremely vigilant who he entrusts with the Secrets of his Affairs, or substitutes to govern in his Absence; for if the former should prove Base and Mercenary, and the latter Treacherous, 'tis great odds, but in the End they compass his Ruine; and so he gets more Dishonour in his Deprivation, than he had Glory in the Purchase.

Aph. XXI.

A sick State should be order'd after the same Method, as a sick Man. The Cause of the Distemper should be first found out, and proper Remedies apply'd for the Cure: Delays are as dangerous in the first,

first, as the last, and are as ordinarily the Occasion of Destruction to the one, as they are of Death to the other.

Apb. XXII.

In a General Defection, some few, not a whole Common-Wealth, is to be punish'd; neither is a Repulse to a great Prince's Command by a Popular State, to be imputed to the whole Society: 'Tis better call the Head to an Account for the Motion, than the Hands or Feet for the Action; by which means, the *Prince* can hardly fail to Insinuate himself into the Favour of the Multitude, and will be sure of an Opportunity to be Reveng'd of his Opposite.

Apb.

Aph. XXIII.

No State can be truly said to be firmly establish'd, unless it is able to subsist of it self, a Prince therefore shou'd never fancy himself any otherways secure than in the Protection of his own Subjects; for whoever suspects the Integrity of his own People, and relies upon the Promise and Assistance of Strangers, runs a constant Risk to be deserted and despis'd at Home, and contemn'd and betray'd Abroad.

Aph. XXIV.

Truth and Vertue (being good in themselves) are more to be embrac'd for their own sakes, than for ours. A Prince therefore that makes no other use of 'em, then as they help to propagate
some

some particular Design, will be sure in the end to be deceiv'd by his Followers: 'Tis Honour and Vertue that gives the Noblest Stamp both to the Actions and Counsels of a Statesman; render him fit for the Closet of his Prince; that without 'em is unworthy the Conversation of the lowest Member of the Common-Wealth:

Apb. XXV.

He that entertains an Army of Auxiliaries, takes a Wolf by the Ears; 'tis dangerous to hold him, and more dangerous to let him go; if he holds him, he'll bite him if he can; if he lets him go, 'tis natural for him to do as much Mischief as he's able: A Prince therefore, tho' he be sometime constrain'd to raise an Army, when the War's ended, ought to be very careful how to dispose of his Troops,

Troops, with Security to himself, and the Ease and Satisfaction of the Subjects, and with a just regard too to the Service and Assistance of the Soldier.

Aph. XXVI.

Men in disgrace with the State, and dislike with the Government; seek for Revenge any ways; rather than fail, from the common Enemy, who is generally ready enough to comply with 'em, and accept their Offer, not out of any kindness to them, but because he foresees it will consequently in the end be of advantage to him in his own Designs.

Aph. XXVII.

'Tis, doubtless, the greatest Stain to a Prince's Honour, not to keep his Word, and perform his Cove-

Covenants to his Subjects; and indeed no less a blemish to the Wisdom of the State not to take cognizance of it. In such a case I'm confident the Subject may lawfully, nay, is oblig'd to put the Prince in mind of his Promise, and to use all Honest and Moderate Means to restrain or perswade him from breaking too far into his Liberty and Property.

Aph. XXVIII.

There is nothing more consistent with the Dignity and Safety of a Prince, than Faithful Counsellors, just *Dispensers* of his Power, and prudent and upright Executors of his Will; but when all, or any of these Offices happen into the Hands of Knaves and Fools, the Prince himself is in danger to be ruin'd, and the People render'd Uneasy and Suspicious.

Aph.

Aph. XXIX.

No Necessity can be strong enough to oblige a Man to break his Faith to his Prince, or betray his Trust to his Country: the first is a high Argument of his Falshood and Disloyalty, and the latter both of his Falshood, Disloyalty, Cowardice, Ignorance, and altogether: To betray one's Country is hateful in any Man, but especially in those that are entrusted with the preservation of it; in such a case Treachery is added to Ingratitude, and they are both improv'd to that high degree of Wickedness, that we rarely find 'em pass without some Remarkable Instance of the Divine Resentment.

Ambitious Princes are said to keep with their Eyes open; for their desires are to bound up. *Aph.*

Aph. XXX.

The Building that's establish'd
 upon a false bottom, may, by the
 help of Props, and other Artifices,
 be kept up a little while; but then
 when 'tis once a falling, 'tis impos-
 sible to stop it: 'Tis the same in a
 Government whose Foundation is
 laid in Blood, and Injustice in the
 Banishment of the Nobility, and
 Oppression of the Commons; such
 a Government, 'tis true, may sub-
 sist for a while, but when it once
 begins to fall, it tumbles on a sud-
 den, and generally buries in the
 Ruins most of the Persons that
 were concern'd in its Support.

Aph. XXXI.

Ambitious Princes are said to
 sleep with their Eyes open; for
 tho' their Senses are so bound up,
 that

that they cannot believe the Truth, nor foresee a Danger, tho never so much in view; yet still the Eyes of their Imaginations are open and watchful; they are still vigilant which way they may push on their own Greatness, and rarely stop till they have put every thing into a ferment, and then there's an end of the Prince, and his Greatness together.

Aph. XXXII.

Emulation of Vertue in Great Men, is Noble and Commendable, but of Greatness dangerous and inconsistent; for if by chance it does not fail to ruine the Rivals, it never misses to take 'em off from their Fidelity to their Prince, and to weaken, or corrupt the Service they owe to their Country.

Aph. XXXIII.

There's no Prince can be secure,
 that is not guarded by the Affection
 of his Subjects ; and therefore
 'tis his Business to reconcile him-
 self to 'em, by expressing an uni-
 versal concern for their Interest.
 Their Religion, their Property,
 and their Preservation, should be
 always in his View ; his Behavi-
 our should be all open, Frank and
 Generous ; and he should avoid all
 just Grounds of Jealousie, Scandal
 or Reflection.

Aph. XXXIV.

Wise and Faithful Counsellors
 are the very Nerves and Sinews of
 the Commonwealth ; Deliberati-
 on and Secrecie are the two grand
 Movements upon which all the
 Rest of the Works turn ; so that
 unless

unless these two are preserv'd with the highest regard, the State will still be in danger either to be betray'd, or buffoon'd.

Aph. XXXV.

A Government new gain'd, should be manag'd all along with the greatest Order and Circumspection; it being far more Honourable to come off at last with Judgment, than to go on with Success; to use an Advantage wisely, than to get it luckily; and more glory to preserve a new Possession, than to obtain it.

Aph. XXXVI.

The Multitude are always in the wrong, naturally desirous of Novelty, and always prepar'd for change, without considering that tho' they change their Lords never
so

so often, they can never alter their Tenure, which, methinks, should perswade 'em, after a repetition of Disappointments, to grow weary at last of this old Imposture, and sit still and be quiet, since they can neither remedy the Cause, nor subvert the Course of things.

Aph. XXXVII.

Event is the Tutor of Fools ; and therefore the good or ill of an Action, is not to be measur'd by the Success ; for if Success were a certain guide for us to make our Judgment, we should find more bad Men in the Front of great Action than good ; and then, as the World stands, 'twould be hard to resist the Temptation of desiring to be like 'em, we should embrace all thriving and prosperous Villanies, and despise and affront afflicted Justice and Innocence.

Aph.

either an Healer or a Bruise; and
therefore. **XXXVIII.** *Apophthegm*
ought to reject such sort of Coun-

Tis a true Indication of a wise
Man, especially of a wise Prince,
to hear his several Counsellors,
and then follow the best, and a
high Vertue to be able to draw
little into their inward Thoughts
and Purposes, and not suffer him-
self to be misguided by false Ad-
vice, and sly and injurious Insinu-
ations; for an easy credulous
Prince, is as dangerous to the
State as him that is wicked and
cunning, especially if he falls in-
to the hands of ill Managers. *Boetius*
de Consolatione 1. 2. c. 12. *Apophthegm*
XXXIX. *Apophthegm*
No Man is so much bound to
Fidelity as he that's trusted; he
that betrays his Trust, disobeys
himself of all the Dignities of his
Manhood, sinks himself below
C either

either an Heathen or a Brute; and therefore Princes, above all Men, ought to reject such sort of Counsellors, with the utmost contempt, under the Poets Notion, that,

Quo simul est Imbrius recens sen-
uabit odorem,

Testa den-

Horace

Ep. 7. 2.

Ep. 7. 2.

Truth is beautiful in her Nakedness, and Falshood ugly, tho dress'd up in all her gaudy Pomp, and borrow'd Trappings, and in no respect is either to be treated with or trusted; but the true Man, that first and last maintains his word through all Events, 'tis he indeed's a Mirror and a Pattern for Men, and must ever possess the Character of a Brave Man, and a great Prince.

either

C

Aph.

Ap. XLII.

The Affairs of a Kingdom require many Heads to advise, and many hands to effect; 'tis therefore a shrewd Token of a stubborn, ignorant, I may say, an intolerable Prince, to be so stiff in his Judgment, that he will admit of no body's Opinion but his own: He that despises all Counsel, is one of Solomon's Fools, and he that thinks he needs none, is a greater than he.

Ap. XLIII.

When a Prince, or a Statesman grows once so unhappy as to be contraband to the Commonwealth, he will surely suffer what they do, is either ill taken, or ill represented; and in such a case 'tis dangerous for either to attempt a

Reformation: That can never be effected but at the proper season; otherwise, like Physick Ministred out of due time, it rather poysons than preserves the Patient.

XLIII.

Betrayers of their Country are to be us'd like wild Beasts and Monsters, to be hunted from the Conviviality of their Fellow-Creatures. A person that stands charged with betraying his Prince, his Country, or his Friend, is utterly unfit for the Society of Men, but should be turn'd out into some dark corner of the World, where he may breathe by himself, and have nothing to converse with but the Memories of a wounded Spirit, and the Pangs of a guilty conscience. They do, is either ill taken, or neglected; and in such a case is dangerous for either to attempt a

Re

C 2

Apb. XLIV. As in Nature, so in Govern-
ment, nothing that is violent is
permanent, and therefore 'tis, we
rarely meet with an Old Tyrant ;
for tho by his Policy, Force and
Stratagem, he may support his
Greatness and State for a time, yet
the Divine Justice at last overtakes
him, and confounds and infatu-
ates both his Hopes and his Coun-
sels together, strips him of all his
Greatness and Ambition, and sinks
him below the ordinary Pitch of
common Wretches.

Apb. XLV. A Statesman's Promise is like
Musick at a Feast, where a Man
has nothing for his Money and
Attendance but a few flattering
sounds, &c. He is still swift to

promise, but slow to perform ;
 prepar'd to be flatter'd, presented
 and carest, but unjust to every
 thing else beside his own Ambition
 and Interest.

Aph. XLVI.

All Oaths are to be taken in the
 presence of him that gives, and not
 of him that takes 'em, which
 makes their violation still more
 unaccountable; so that whether the
 Prince swears to the Subject, or
 the Subject to the Prince, there's
 no room for Equivocation; they
 may indeed, by some subtle ar-
 guings wrest the Purpose, and
 lessen the Scandal a little in the
 Eye of the World, but they can
 never evade the Guilt; they may
 throw themselves under the Co-
 verture of Custom, &c. but they
 can never warrant their Practice
 from the President of Justice.

Aph.

Aph. XLVII.

In Base Actions are much worse
 both with respect to their Nature
 and Consequence in a Man of
 Quality, than in a Commoner;
 great Men are a sort of Looking-
 glasses to the lesser, so that if the
 Mirrours be imperfect, 'twill be
 difficult for 'em to shape them-
 selves aright, and so are wicked
 Actions more ungrateful and edi-
 cious in those that profess Religion;
 and pretend to Virtue; Hypocrisy
 doubles the Crime, and in the
 strictest sense transforms the Saint
 into a Fiend.

Aph. XLVIII.

A Will to do Mischief, is more
 dangerous in a conceal'd, than in
 an open Enemy, and none doubt-
 less, are so easily betray'd, as those
 that

that suspect no danger; one false Friend, is to be detested above a thousand profest Enemies, and there has more Villany been transacted, under the pretence of Kindness, than by all the bold Attempts of bare-fac'd Malice and Revenge.

Appl. XLXIX.
Injustice never yet wanted a pretence for a bad Cause; rather than fail, Religion must be made the Stalking Horse; and yea after all, like an ill-shap'd Body, it appears more deform'd in its rich Apparel, and represents the thing to all but the Rabble, the more foul and obnoxious.

Appl. L.
We ought to weigh every Article in the Balance of Reason, Conscience,

science, and Experience before we pass our Judgment, and no Sentence ought to be pronounc'd before both Parties are carefully heard; 'tis true, a Man may sometimes do Justice against his Will and his Knowledge; but that's only an accidental kind of Justice, which Seneca thus Interprets,

Med. Act II

Qui statuit aliquid, parte inaudita altera,

199

Equum licet statueris, laud a-
quus fuit.

Aph. LI.

When the stronger makes the Proposals, the weaker is bound to accept of 'em, and 'tis indeed more prudent in a State to submit to Conditions, tho' they may be a little mean and dishonourable, than to run the hazard of utter Ruine and Destruction. C 5 Aph.

While the Crocodile sleeps, 'tis
 said, that the Indian Rat thrusts
 himself into his Belly, and gnaws
 his Guts, which may serve us for a
 Memento, not to depend too much
 upon our own Strength, nor ano-
 ther's Honesty; the Enemy com-
 monly enters at the Gate of Secu-
 rity, and when he is once got in
 that way, he's harder to be re-
 mon'd, than if he made his En-
 trance by Violence.

APP. LIII.

Liberty is our best Property,
 and ought to be preserv'd at any
 rate, but the breach of our Trust
 to our Prince and Country; 'tis a
 Jewel almost invaluable, and ought
 to be prefer'd to the best of our
 Temporals; all Wise Men are of
 this

this Opinion, and for the Fools
and the Knaves that think other-
ways, I heartily wish 'em a full
swinge of their darling Slavery
and Confinement.

Aph. LIV.

'Tis a certain Indication of the
Wisdom of the State to look with
Jealousie and Caution upon a dis-
contented Party, but dangerous
to Insult upon their Agonies; or
to whet the edge of Severity till
it becomes intolerable; Despair
has a strange Influence, and Ex-
tremity will make a Coward lay
about him; and therefore all
Wise and Good Men are careful
how they provoke an Enemy, tho
they have him in their power, but
would much rather turn him to
their Party by fair means, then
attempt it by force.

Aph.

An Insolent Carriage in a great Man, may be long endur'd in a single Person, but when it comes to affect the Publick, and to prejudice the general Good of the Commonwealth, every Member grows soon sensible of the Wrong, and is ready enough to contribute his Assistance to humble the Tyrant.

Aph. LVI.

Great Affairs are not to be undertaken without the deepest Consideration, especially by Princes, who should never be retrograde, they ought to foresee the Danger first, and then prevent 'em, or else give up the Notion; but being once Embark'd, 'tis their Interest to go on; 'tis better for them

to fall nobly in the Attempt, then
to break off, baff'd and disgrac'd
under the exploded Character,
either of a Fool, or a Cow-

ard. *Appl. LVI.*
There is no Warrant to run an
extream Hazard, but extream Ne-
cessity; and therefore a Wise Man
never puts his whole Fortune up
on risk; a Prince especially,
should always think first, and not
venture his Whole upon a doubt-
ful Chance; if he should succeed,
the World would be apt to cen-
sure the Action, and the blame of
his Rashness among prudent Men,
would much out ballance the Glo-
ry of his Success.

The Mind of the Ambitious, is as boundless as the Sea, nothing less than the whole Will will stop him in his Course, he will have all or none, and if he had it, he would not rest there neither, his rage for Greatness, drives him beyond all the limits of Justice, or Reason; so that if he should by chance clamber up to the top of the Precipice, there's no remedy for him, but he must tumble down headlong, when he has neither Virtue, nor Moderation, to ballance or defend him.

Nothing is more dangerous and ridiculous, than to grasp at things beyond our reach; nothing speaks a Man more a Fool, than to see

for him pretending to that he has
no knowledge of. Such a Man is
obnoxious to every Body, his Con-
versation is Ungrateful and Im-
pertinent, and among Men of
Sense he's always look'd upon to
be fit for nothing but a Property,
and rarely admitted into their
Company, unless it be with an
Intent to make him either their
Rubble or their Laughing-Stock.

Appl. LX. *He that*
to *Business, and Inconsideration,*
are the bane of all great Undertak-
ings: he that commences any
matter of consequence, without
first taking it into pieces, and put-
ting it diligently together again,
is great odds but he spoils all by
his ill management, or wrong ap-
plication. Policy and Precaution
are the Mother and Sister of good
Success, and he that doubts his

own Abilities, debases himself at
 once, a Wife and a Modest Man,
 and as he rarely undertakes any
 thing out of his proper Sphere, so
 he commonly brings every thing
 to effect that he puts his hand
 to, so that he is not for nothing but a Proper
 and rarely admitted into their
 company. *Aph. LXI.*

There is no dependance upon
 the Faith of a Mercenary State,
 where their Interest is at stake, all
 Considerations bend to that; they
 may combine together indeed for
 the mutual help and advantage of
 one another, but still every one of
 em have their Eyes fixt upon their
 separate advantage; nay, rather
 than fail, they'll join the com-
 mon Enemy, the Gordian Knot
 holds no longer than their Turn's
 serv'd, and when that's done, the
 next thing is how they may best
 deceive the World, and impose
 upon each other. *Aph.*

APK LXII.

An Oath is the strongest Tie that can be between Man and Man, and therefore should never be taken without the deepest Sincerity, and preserv'd with the most Religious Severity; no Law can dissolve the Bond, nor contrive a better means of Assurance, and therefore 'tis not to be made like a Mountebank's Knot, fast and loose at pleasure. We have this grand Maxim in the common Rules of State, not to trust any Man of known falshood but upon good caution; for he that has once past the Bounds of Honesty, and made no Religion of his Oath, can by neither Party be depended upon, with any manner of Reason, Security, or Satisfaction.

Aph. LXIII.

Justice and Injustice are the ordinary Foundations of all our Actions, there can be no Vertue or Vice but they must comprehend; he therefore that is untrue to his Word, unfair in his Dealings, and deceitful in his Conversation, should be avoided with the utmost Caution. Ill Men are to be avoided not so much for their own Sakes, as for the cause of that publick Scandal and Offence they bring to all their Friends, Relations, and Acquaintance.

A provoked Friend is the most dangerous Enemy, and commonly makes use of the most desperate Methods for Revenge; so a Statesman that has been long Indulg'd
by

by his Prince, and at last is disgracefully turn'd off, without any solid Grounds of Suspicion, or Offence, makes his recourse to Treasonable Practices, and often puts the whole State into an Uproar, and the Publick Peace and Safety into Disorder.

Aph. LXV.

All prudent Governors of their Families measure their Expences by their Estates, so do wise Princes continually consider the Abilities and Strength of their Countries, before they engage 'em into a War: None but a Fool, or a Tyrant, will Embark his People, or hazard his Crown, without consulting all the Rules of Prevention and Moderation that are not inconsistent with his own, and the Honour of his Country.

Aph.

Aph. LXVI.

M Fame and Opportunity fly with the swiftest Wings, and there is only this difference in their Course, the one flies always forward, the other backward, the latter therefore must be taken by the Foretop, for if she gives us the slip, 'tis odds whether we ever recover her again. Fortune is to be humour'd in the very critical Minute, for being once slighted, she seems for ever after to cross all our Designs.

Aph. LXVII.

The Head and the Heart are the chief parts of a Man, all the rest of the Members pay 'em a kind of Homage, and are still upon the Watch to guard 'em from any manner of Injury, a sort of Na-
tural

tural Rule which all wise Princes imitate in guarding and defending that part of their Kingdom, upon which the main Strength and Safety of the rest depends.

Apb. LXVIII.

Nature has stamp'd upon most People, a particular Esteem for their own Country, upon which account a Prince should always keep a watchful Eye upon his Exiles, especially if they be Men of Figure, or Interest; such Persons too commonly prefer even the native Air of their own Country to the Interest of it, and will stop at no mischief that they presume can be any means to restore 'em to the place of their Original.

Aph. LXXIX.

Consideration and Precaution,
are the two best Preservatives the
Evils of Humane Life are capa-
ble of ; the first bespeaks us Men,
and the latter Wise Men, and tru-
ly not to look a little before us,
and weigh our Circumstances, and
prevent an Evil in reversion, de-
notes us at best but a sort of
speaking Brutes, and renders us in
most respects as Foolish, and Irra-
tional, and in some more despic-
ble and wretched than they.

Aph. LXX.

'Tis the truest Token of a De-
generate Nature to forget our Be-
nefits, and remember our Injuries,
a Coward will do the latter, and
tho he dares not declare himself
openly, lies always upon the catch
for

for a secret Revenge, and truly I believe that most of us have found by experience, that the secret Wounds of a Coward, or a Fool, commonly pierce as deep, if not deeper than those of a Brave, or a Wise Man.

Aph. LXXI.

A few Friends, and a few Books, provided they are both true and well chose, are enough for the common Conversation of Mankind, and if they are not, they are too many. True Friendship is the chief Cement and Bond of Humane Life, that without it is a meer Weild of Misery, a flat Parenthesis of Woe, Sorrow, Pain, Anguish, Dangers, Crosses, Disappointments, and all together. Humane Nature, and in every Man's Power, yet hardly in the Possession of any, we all constant.

Aph. LXXII.

M
 'Tis an old Maxim, but still in
 force, that Honour and Vertue
 are Rewards to themselves, and
 so are Vice and Villany, tho' of a
 quite contrary Nature, the first is
 generally attended with Success on
 this, and Honour on the other side
 the Grave, the latter with Dis-
 grace, Contempt and Shame in
 'em both, would we be truly great
 therefore, and preserve our Names
 beyond the ordinary Date, our
 way is to stamp 'em early with the
 everlasting Character of Honour,
 Honesty and Religion.

Aph. LXXIII.

Content is the best Propertie in
 Humane Nature, and in every
 Man's Power, yet hardly in the
 possession of any, we all constant-
 ly

ly carry the Materials about with us, but for want of a right Judgment to put 'em together, they signifie nothing; how far soever it may be improv'd by the addition of Temporals, can never be intirely compleat till it receives its Sanction from our own Breasts.

Aph. LXXIV.

The World grows worse and worse, and Men degenerate so fast, that another Jumble or two will consequently shake things into a general Confusion; Vertue is grown too old and too deform'd for the Embraces of our giddy new-fashion'd Age; Vice has almost gain'd the Sovereignty, almost drawn in the whole World to its Party, and poor naked Vertue has nothing left to defend her, but her own primitive Goodness and Excellence.

D

Aph.

Aph. LXXV.

Revenge is of the same Nature with the Crocodile, still growing bigger and bigger till Death. All other Creatures grow to a Period, and then stop, but the Crocodile grows on till he dies; so have all other Passions their Intentions and Remissions, except Revenge supported by Ambition, which the older it grows, it is still the more fierce and dangerous. A Person therefore that's tainted with this Serpentine Principle, should be kept from the Helm, as being more apt to put every thing into a Flame, than for the Administration of Justice, or the Rules of Government.

Aph. LXXVI.

The Effects of War at the very best are Murder, Tumults, Fire, and Destruction; be the Pretence never so Just, the Cause and Title never so clear and good, the means are Fire, and Sword, Horror, Bloodshed, and Confusion; and therefore a Peace if it be not with the blemish of a Prince's Honour, and the Prejudice of the publick, is to be prefer'd before War, tho otherways never so Honourable and Advantageous.

Aph. LXXVII.

A Business well begun, is more than half ended; 'tis therefore that all Wise Men first debate the Nature and Manner of an Undertaking, and then set upon it with vigour and expedition, especially

in a War, a good success in the first Encounter, consequently abates both the Courage and Reputation, nay often even the resolution of the losing Party, and is commonly a great means to render the whole Affair more compleat and successful.

Apb. LXXVIII.

The true value of any thing consists more in the Quality than the Quantity; and he that knows how to esteem Men and Things as he ought, still regards 'em more for their Virtue and Usefulness, than for their Greatness, or Popularity: The Strength of an Army depends more upon the Conduct of the General, and the Discipline of the Soldier, than the Number, and so does the Goodness of a Fortrefs upon the Regularity of the Walls, Bastions, &c. more than

than upon the Extent of the Place.

Aph. LXXIX.

Domine

The Desire of Greatness and Sovereignty has an unlucky Influence upon the Mind and Actions of every Man; like Poison it seizes and benumbs our Spirits, and infects our very Hearts; it instantly changes our Complexion and Disposition; and what's yet worse. if it fails to carry us off on

a sudden, it so intirely alters and subverts our Natures, that for the Remainder of our Lives renders us dangerous to the Community, and obnoxious to our selves.

Aph. LXXX.

A Wise Man endeavours to distinguish himself at his first entrance into the World, under the

true Notion that our first Actions make the deepest Impressions, and are the best means to recommend us *in futuro*; he therefore that proposes to raise himself beyond the common Degree, should be sure to take this along with him, that he, from his beginning, with the utmost Caution and Security; for if he should be baffled at first, and so loose his Reputation, a good part of his Life must consequently be wasted, before he can fill up the Breach, or repair the former Ruines.

Aph. LXXXI.

Constancy and Resolution are the truest Indications both of a wise and brave Man; he that is unsettled in his Judgment, unfixed in his Determinations and untrue to himself, is born down and dejected by every trifling Accident; even

even his Prosperity hangs awkwardly upon him, and for want of a true Moderation and Conduct (which is the best Ballance in every turn of Fortune) he is bandyed about in a sort of Huddle and Confusion, from one thing to another, till like a Ship that has broke her Cable, he either falls foul upon a Rock, or runs upon the Sand, and is very hardly to be recover'd till he's dashed to pieces.

Aph. LXXXII.

A Wise Man may be said to be Master of his own Fortune, let the World turn which way it will, a Prudent Man, like a Cube, or Die, is never to be flung from his right bottom, throw him any ways he still keeps his right End uppermost; he has always his Understanding in a posture of Defence, so that no accident can so effectually

ally surprize him, to lift him above, or sink him below himself.

Aph. LXXXIII.

The Actions of Men are to be measured by their Justice in the first place, and then by their Courage and Resolution; Courage and Resolution, 'tis true, are great and noble in themselves, but yet 'tis Justice and Vertue that gives the glorious Stamp, and will be sure to enoble our Names, and make our Characters as large as our Wits, and as lasting as the World.

Aph. LXXXIV.

where there is neither Valour, Counsel, nor desire of Glory, that Conquest must needs be very easie; but where they are all joyn'd
together.

together, very difficult ; a Kingdom that is true to it self, and is under the Conduct of wise Counsellors, and bears a just regard to its own Honour, has the best Security that can be, neither to be injurd Abroad, or betray'd at Home.

Apb. LXXXV.

In all Undertakings, but especially in Military Actions, the first Advantage is to be laid hold on: Delays are dangerous, and too much Ceremony and Niceness often prove the bane of great Designs. Judgment, Reason, and Probability, are indeed always to be consulted, but then we should not dwell so long upon 'em, till the opportunity be lost; too much Thought and Caution, in some respects, have as bad an influence upon our Affairs, as too much

Haste, and commonly produce the same Effects, I mean, defeat our Purposes, and ruine our Designs.

Aph. LXXXVI.

Religion, if rightly apply'd, gives the best Rules in Policy, and is the best Support to a Civil Government ; the awful Reverence Men owe to the sanctity of her Counsels, and the purity of her Advice, is more apt to perswade and convince, than the most profound Maxims of the Statesman, or the strongest Authority of the Magistrate ; 'tis therefore the Interest of the Prince, to cherish and defend her, and make her his grand Director both in his publick and private Transactions.

Aph.

Aph. LXXXVII.

Peace and Power are dangerous Neighbours, 'tis generous indeed to allow an Enemy good Conditions, but withal good Policy to keep him at a distance; his growing greatness is to be narrowly observ'd, and nip'd in the very Bud; he is by no means to be suffer'd to set his Foot in the Kingdom wherein he was formerly a Competitor, or has the least Pretence, or Grounds for a future claim.

Aph. LXXXVIII.

To keep our Enemies out of our Secrets, is the first Article of a wise State, they should never know any thing either of our Deliberation, or Preparation, till they are put in execution; the
Arca-

Arcana's of a Government should be preserv'd with the strictest Secrecie from all but the Prince himself, and two or three Faithful Counsellors.

Aph. LXXXIX.

A wise Council is the Support of the Commonwealth; Justice, Honour, and Secrecie, are the very Nerves and Sinews of the State, and nothing more advances the Honour of the King and Kingdom, and the Benefit of the Publick: It ought to be therefore the first part of a Princes care, to call such Persons to the Helm, upon whose Fidelity, and Moderation, and intire Silence, he knows he may depend.

Aph.

Aph. XC.

An ungovernable Will is bad in any Man, but in a Prince intolerable; he that has not a true guidance of his Will, and a Sovereignty over his own Mind, lies open to be impos'd upon by an endless Repetition of new Fancies, and vain Chimera's, and is neither fit to be rely'd upon as a Friend, or an Associate. An unsteady Will, a giddy Mind, and a wild and a roving Fancy, are the Infallible Signs of a stubborn Fool, and render him a burden to himself, and a Curse to all his Friends and Dependants.

Aph. XCI.

A Man may be sick or poor by Misfortune, but he cannot be an ill Man, but he must be the cause
of

of it himself; he may be overcome by Fortune, or Advantage, but then he still keeps his Honour, and by a contrary turn of Fate may retrieve his Loss; but he that is vanquish'd by his own Passions, is in a desperate State, and can never expect a Recovery till he has conquer'd himself, and made his Passions intirely subservient to his Reason and Judgment.

Aph. XCH.

The Tongue and the Hand are two unruly Members, where Honesty and Reason don't hold the Reins; the first requires our utmost Conduct to manage with discretion, but the latter more of our Precaution to withhold from irregular Actions; our Words may be excused, forgot, or evaded, but the Works of our Hands remain to Posterity, and will be sure to be

parlous state

be the strongest Evidence for or against us upon all occasions.

Aph. XCIII.

He's the happy Man, doubtless, that wears an equal Mind under all the Turns and Dispensations of Fortune; such a Man ne'er soars too high, nor sinks too low, upon any good or bad Success; Insolence is the ordinary Companion of a Coward, and Fear and Dispondence of a Fool; but the resolv'd Man is still the same, he is above Pride and Despair too, and stands as it were, in Parenthesis between 'em, always the same in every part and Period of his Life.

Aph. XCIV.

Humility and Courtesie are the most endearing and forcible Arguments in a time of Danger or
Di-

Distress; a brave Man has the true Nature of the Lyon, that never uses his Power, or his Strength, but where he finds resistance, he holds it as great a Glory to relieve and pity the Distress'd, as to conquer his Enemy, and will be sooner melted into Compassion by a prudent complaisance, than by any other Means or Attempts whatsoever.

Aph. XCV.

When there is no hopes to escape, Despair taketh Arms, and a violent Necessity will make a Coward valiant; 'tis better therefore to give our Enemy Terms, then to force him upon Extremity; leave him a Pass unguarded, that he may fly if he has a mind to it, and never carry things to the last Issue where there is a possibility of gaining the Point otherways.

Aph.

Aph. XCVI.

Every Action tendeth to the proper End, and the conclusion gives the truest Ground for us to form our Judgment: 'Tis not he that has the best Title to the Honour of the Field, and the Glory of the Victory, that kills most of his Enemies, or takes most Prisoners, but he that obtains the End for which he fought; and so in all other cases the End, and not the present Success that crowns the Work, and gives the truest Testimony of the good or ill of every undertaking.

Aph. XCVII.

Fair Promises, and fine Words, are the common Baits to catch the Credulous, a sort of subtle Stragems some People make use to blind.

blind the World, and carry on their own Interest ; Princes and great Men are often undone by their Parasites, which methinks should at last caution 'em not to be seduc'd to Imbark themselves in any Matter of consequence upon such a feeble bottom. Whoever is not secure both of the Ability and Reality of his Friend, does but reckon without his Host, and generally at the winding up, sits down by the Loss.

Aph. XCVIH.

All Wise Men form their Actions in the Mould of necessary circumstances, and lay hold upon the useful now whenever it offers ; not to venture when occasion serves, denotes more of Cowardice than real Wisdom, and to attempt any thing out of due time more of Fool-hardiness than true Courage.

Aph.

Aph. XCIX.

Where Reason sits as Judge, and gives Measures to all our Actions, every thing is squar'd according to the true Rules of Vertue and Moderation, but this can never be expected in a Multitude. Reason has no Prerogative among the Rabble ; for want of which, they are hurl'd about from one extream to another, and neither in Love or Hate, Rebellion, or Loyalty, keep in any settled or fixt condition.

Aph. C.

Most People are too apt to charge Providence with the cause of their Miscarriages, which is a sort of Insolent Folly that will admit of no Plea either in the Court of Reason, Conscience, or Experience : .

rience: Fortune indeed is Blind and Ignorant, but Providence is all Eyes, sees into every place, and knows all things, and what's more, orders 'em all for the best; and all Wise Men therefore resign themselves to it under this wise Notion, that upon the performance of their Duty, their Affairs are in such Hands that can never fail to dispose of 'em with Advantage.

THE MOST FAMOUS OF THE
 TONGUE OF THE *Aph. Cl.* THE

A witty Jest may pass well enough in some cases, but then they must be always level'd aright, or they return back with a rebounded force; witty Speeches are utterly lost by misapplication; when the Jest is carried too far, it commonly begets a Recrimination, and then the consequence is Confusion and Quarrels, which are hardly to be reconcil'd without the
 damage,

damage, perhaps, the Death of
one of the Parties.

Aph. CII.

Honours commonly change
Mens Manners, often their very
 Nature, for which reason Popular
 States take care to abridge the
 Greatness of aspiring Persons, un-
 der the Notion, that if they should
 once gain their Ends, and mount
 themselves up to the top, they
 would be too apt to look down
 with contempt upon those below
 em, which we commonly find to
 be the natural cause of Jealousie,
 Discontent, and Resentment in the
 Community.

Aph. CIII.

There is no pretence can be
 strong enough to justify a base
 Action, even Success can make no
defence

defence for Injustice, Treason, or Villany ; like a Wound ill cur'd it may be conceal'd for the present, but then it certainly breaks out again, and the Remedy is much worse than at first. Success is purely a Turkish Doctrine, which if we should once admit for a general Rule, we should find the Knave and the Tyrant would be the ordinary Presidents of our Lives, and the Brave and the Vertuous fit only to be despis'd, ridicul'd and kick'd out of the World.

Aph. CVI.

Rewards and Punishments are the best Friends to the State, and the truest Testimony of a wise Prince, and a good Governour ; he that rewards the Vertuous and punishes the Vicious, is secure of the Love or Fear of his whole Country ; he is secure of the
Sword

Sword of the Soldier, and the Assistance of his Friends, upon any occasion, and deserves to have his Name enroll'd in the Register of Fame for ever.

Aph. CV.

The *Romans* always paid the greatest regard to those Generals that preserv'd the Lives of most of the Citizens; they valued the Life of one of their own People at ten of the Enemy, which may still serve for a caution to every General not to attempt that by force and assault, which may be carried by Policy, or the Stratagems of War.

Aph. CVI.

Sanctity of Life, and Purity of Doctrine, gave the first awful Reverence to the Christian Religion, which

which can never be recover'd again to its Primitive Excellency, till Men can be perswaded to quit their Pride, their Hypocrisie, and their Indifference, and call back their good old Principles of Truth, Justice, Honesty, Sincerity, and good Manners.

Apb. CVII.

Necessity is too strong to be rul'd by Law, or over-rul'd by Power, and yet can be no Warrant for the commission of an unjust Act; 'tis not in the power of the most violent Necessity to justify a Man in the breach of his Duty to his Prince, his Trust to his Country, his Promise to his Friends, or to violate any of the solemn Duties we are oblig'd to as Men and Christians; some things in point of form, in a case of Extremity, may be omitted, but still they

they must be such that can give
no cause of Scandal to our Religi-
on, or Reflection to our selves.

Aph. CVIII.

Wisdom in a Prince is far more
commendable and useful than
Courage; 'tis Wisdom directs
him to form proper Methods, to
consult useful Measures, and to
compare things with the Rules of
Practice and Probability, and then
to put 'em into execution; in which
case indeed, Courage and Resolu-
tion are highly expedient: but
then take off the Reins and let
'em loose, without the Curb of
Prudence and Moderation, and
they soon grow Wild, Dangerous,
and Extravagant.

E

Aph.

Aph. CIX.

Solid Judgment, and true reason are much antecedent to the Flashes of Wit, or the blind Dictates of unsteady Fancy ; the latter perhaps, may now and then gain the Laurel, but then for want of experience to wear it aright, and use it prudently, the Advantage is lost in the Fruition ; he therefore that has the good Fortune to obtain the Prize, and wants Judgment to convert it to its proper end, gets nothing at last by the Bargain, but the pain of loosing it again, and the disgrace of a Foolish Manager.

Aph. CX.

Custom hath taught Nations, and Reason Men, and Nature Beasts, the great Law of Self-Preservation.

servation, but yet has bounded 'em all from breaking too far into their respective Properties. Invasion has no pretence any further than to revenge an Injury, or recover a Right. Glory and Empire are two goodly things if honestly acquir'd, but can never pretend to legitimate a base Action, or justify an Arbitrary Encroachment upon the Rights and Possessions of others.

Aph. CXL.

Policy is more Honourable than force, which the Wise *Spartans* had such a value for, that when they gain'd a Victory by Policy, they offer'd an Oxe, when by force but a Cock, to shew how much the first was to be prefer'd to the last; but still the greatest Glory of all is by one Stratagem to countertermine another; that indeed is

the highest Argument of a right Politician, and never fails to give a lasting Sanction to his Actions, and to enroll his Name in the uppermost Rank of great Men.

Aph. CXII.

Pleasure, nor Diversion, can never take a prudent Man off from any Business of Moment, they are to be us'd as all Baubles and Trifles ought, be play'd with only when we have nothing to do, and then thrown by, when we have any better Business; he therefore that prefers his Delight, or his Ease, before his Safety, or his Honour, betrays himself to the Censure and Scorn of the World, and commonly lives a Fool, and dies a Beggar.

Aph.

Apb. CXIII.

A well guided Authority is the Life and Soul of a Monarchy, and the contempt of a Prince from his Subjects, far more dangerous than their hate; 'tis better live in a State where Justice is severely executed, than where every thing is lawful. That Prince that suffers his Subjects to break his Laws, or insult his Person, without calling them to an Account for it, lays himself open to be impos'd upon at Discretion, and will at last grow contemptible even to the Rabble.

Apb. CXIV.

The Vain-glorious Man ever looks upon himself through a Magnifying-Glass; by Nature he's a perfect Ape, and thinks all his
 E 3 own

own Brats the fairest, let them be never so ugly and deform'd in the Eye of Sober Men. Good Fortune hardly ever gives him a Lift, but his Self-conceit carries him on till he melts his Wings. It commonly deals with him as the Eagle does with the Tortoise, mounts him aloft that she may let him fall again, and so dash him to pieces. A Prince therefore above all Men should take care of this kind of Vanity, and put the Instability of the World in the Ballance with his Prosperity, which is the only means to keep him equal between the two dangerous Extreame.

44 CXY

Some States have gain'd more upon their Neighbours, by Treaties, and wile Consultations, than by force, 'tis no matter how long they have been about it, provided they

That is done, soon enough
(79)

they do it well at last. Great Actions require great Deliberation, but when resolv'd, a swift and speedy execution; all Delays are dangerous, but especially those after the Matter's fixt. A Delay in such a Case both hinders the Success of the Affair, and blemishes the Honour of the Undertaker.

App. CXVI.

Some Men may be said to be safe, and yet not secure, by such I mean those that have committed a Secret Villany, and escap'd the Cognizance of the Law, and yet have the Pangs and Torments of a guilty Mind still hanging upon them; 'Tis true, indeed, they may by Impudence, and Cunning, conceal the Fact from the Publick, but can rarely persuade themselves that the Thing is known, which methinks is the strongest

well done

Argument both in Nature and Reason to convince Mankind of the bad Effects of an Unjust Act.

Aph. CXVII.

Resolution and Expedition are the two grand Wheels upon which all Actions of consequence move, and an early Foresight and Apprehension of a Danger is as commendable as either; these together make us both Offensive and Defensive, at once entitle us to success in all our Undertakings, and guard and secure us against all manner of Surprise.

Aph. CXVIII.

The Safety and Happiness of the State in the greatest Measure depends upon the mutual Unity and Friendship of the People, especially of the great Men with the

the less ; when the Nobles and Commons grow Jealous of each other, every thing bends naturally towards Confusion ; Jealousies and Discord among the great Ones, have a very unpleasant Aspect, but are not in their Nature, or Effect, so dangerous as those between a Prince and his People.

Aph. CXIX.

Things soon got are easily lost, like Summer Fruit, they're rotten almost as soon as ripe. 'Tis a standing Principle in Nature, That the sooner a thing comes to its perfection, the sooner it decays. So it is in all Kingdoms, the sooner they are gain'd, the harder they are to be preserv'd, and the more easily lost ; wherefore the greater a Mans Fortune is, in obtaining his End, the greater ought to be his

Caution in preserving it when he
has got it.

Aph. CXX.

Hasty Resolutions are the true Indication either of a Fool, or a Mad Man ; and to be whirl'd about from one Notion to another, is as ridiculous and absurd as the former. A Resolution therefore should never be fixt without Deliberation, nor unresolv'd without the greatest reason ; he that promises much, and resolves often, and still breaks his Word, and alters his Mind, takes the right course to betray his Affairs, and to render himself a common Property.

Aph. CXXI.

Disimulation, like the Optick Nerve in the Eye, sees all things,
and

and yet is not to be seen it self, a
 sort of Mischief which attends an
 Hypocrite, which renders him
 more pernicious than ordinary to
 his Fellow Creature; but that
 which makes him the greatest
 Monster of all is, when he recom-
 mends himself under the Character
 of a Friend; in such a case the
best way to Unkennel the Fox is,
to catch him in his own Trap, and
by a false Credulity, either to
get into his Secrets, or baffle his
Protestations.

Aph. CXXII.

An Ungrateful Man, let him be
 otherways never so great, will al-
 ways have his Name loaded with
 bad Characters and Reflection.
 Gratitude, next to an Oath, is the
 strongest Tie to bind Men up to
 Friendship and Sincerity; the Un-
 grateful Person's a Monster with-
 out

out a Name; and prove a Man guilty of that, and you have done his Business with all Honest Men, and disprov'd all the good Actions of his whole Life.

Aph. CXXIII.

Friendship once broken, can hardly ever be so well cemented again, but there will still remain some signs of the old Flaw, there often happens a seeming Reconciliation, but it rarely comes to that intire Maturity and Frankness as it was in its original. No Obligation, or turn of Circumstances, can so effectually purge off the Inveterate Rancour, but there will still be some Spices of it remaining, that will be always ready to do an Injury upon an Opportunity.

Aph.

Aph. CXXIV.

Some things give better Counsel to the Men, than the Men to the things, which may serve us as a Caution not to force them beyond their Natural Property, but to leave them to ripen and work themselves into Maturity. This is the course all prudent Men take; first, to think, and afterwards to act; a Course that can hardly fail according to the ordinary Rules of Proceeding; of good success.

Aph. CXXV.

Credulity is a Fault in Nature, as well as Deceit, but very different in the Manner and Operation; the Credulous believe every thing, the Deceitful promise every thing, but believe nothing; the

the one's Property to the other, and if there were not Credulous Fools for the Deceitful Knaves to work upon, the latter could not subsist; the general Remedy is this, not to trust at all, for he that never trusteth, can never be deceiv'd nor never be in danger of any Deceit.

A. h. CXXVI.

He that pretends a Friendship for every Body is commonly no Bodies Friend, and a thing that's made up of many Heads has seldom any Head at all, I mean the Multitude where every one sets up for a Governour. 'Tis a sad World where the Rabble get uppermost, all the Fences the Law has provided to keep us within our Bounds, are torn down and trampled under Foot, and Passes open'd

pen'd in every place to let in Disorder and Confusion.

Aph. CXXVII.

Vice as well as Vertue has its degrees, and is doubtless worse in its Excess, upon which account the *Ethicks* esteem Lust and Ambition of all the rest the most pernicious and dangerous, because commonly the most violent. Lust, they say, as well as Jealousie rages like fire, and Ambition never sleeps; so that among all the rest of Mankind, the Lustful, and the Ambitious Man is mark'd out in particular, as the most powerful Instrument of Wickedness and Revenge.

Aph. CXXVIII.

He that conceals a Treason, is by the Law adjudg'd as Guilty as he

he that commits the Fact, and he deserves as ill from the *Commonwealth*, that will not reveal a Publick Mischief when it falls within his Knowledge, and endeavour to prevent it, as he that intendeth and practiseth it; and he that will see or hear a Friend injur'd and abus'd, and not do him Justice, or at least let him know it, that he may vindicate himself, is as bad as either. The first is a Traytor to his Prince, the second to his Country, and the third to his Friend, and so are neither fit to be trusted, protected, nor rely'd upon.

Aph. CXXIX.

Precedents are no good Warrants for the Actions of a Prince, unless they are grounded upon Honesty, Justice, and Reason; bad Laws are better broke than kept,

kept, and ill Examples more powerful in their kind, than good; the Prince therefore in point of Wisdom, nay, in Policy, ought to cause all Laws that are either burthensome to the People, or unjust in themselves, to be repeal'd, and forbid all Precedents that are not to be justify'd by Religion, Truth, and the common Advantage of Mankind.

Aph. CXXX.

Justice and Fortune are both painted Blind; one (as they say) to shew us what it doth, and the other what it ought to do; Fortune does every thing without either Bribery, or Design, and so should Justice; a Rule which all wise Magistrates should transcribe, and neither for fear or Interest be frighted or seduc'd from the

the

the strict Rules of Equity and Moderation.

Aph. CXXXI.

He that has neither Honour nor Sense to resent a real Affront, as the World stands at present, must expect to be daily Insulted even by Cowards and Bullies, as well as Knaves, and Sharpers; and he that will quarrel upon every trivial occasion, is in a State as bad as the former. A Prudent Person always keeps himself in the middle, and as he will take no Affronts, so he will give none; he breathes in a free Air, is constantly retir'd into the Sweetness of himself, and stands, as it were, in a Parenthesis between Contempt and Envy, which is the best Condition the Humane Nature is capable of.

Aph.

Aph. CXXXII.

Appl. CXXXIII.

una-

unawares: take care of him therefore, and keep him out, or at least disarm him before you let him come too near you; Malice and Revenge take the first advantage, and what's yet worse, commonly nick the unlucky Minute when you think your self least expos'd to any sort of Danger, Treachery, or Design.

Apb. CXXXIV.

A wise State never engages itself in a War, but upon a just Cause, and nothing but the Preservation of the Honour, or the Interest of the Countrey, can be pretence strong enough to warrant such an Undertaking; when our Neighbours are in Arms about us, 'tis good for us indeed to be in a readiness, but unsafe and ridiculous to intermeddle; in such a case 'tis better to be a Looker-on, than

a Party concern'd, and will at the winding up redound more both to our Interest and Reputation.

Aph. CXXXV.

It was one of his chiefest Policies from whose Actions sprang many of the *Florentine* Axioms, to give the largest Assurances of his Friendship and Fidelity to that Man he first design'd to trepan and destroy; which may justly serve us as a Caution, not to be hasty in giving credit to every deceitful Promise or formal Pretence. A foolish Credulity hath been the ruin of Thousands, and in the Courts where human Policy and common Experience sit as Judges, stand as ridiculous upon Record as Flattery and Hypocrisie does scandalous and contemptible; in short, the first bespeaks a Man an easie Fool, and the latter a cunning Knave,

Knave, and that in the Judgment of all Wise Men is the best account can be given of either.

Aph. CXXXVI.

As much damage and inconveniency has been often effected by the most vile and inconsiderable Creatures, so the Rabble tho never so contemptible in themselves, yet by vertue of their Multitude, and the power of their Number, have very often put whole States into confusion; upon which account the Mob should be always chain'd up, and every the least Popular Insurrection punish'd with the sharpest Severity.

Aph. CXXXVII.

Upon the Discovery of a Conspiracy the first Business of the State is to prevent even the possibility of the Traytors to put their Designs into practice, and then to search into the depths of the Treason, and accordingly to punish the Rebels. In this case the greatest Severity is the greatest Justice; Lenity and Forgiveness in a matter of Treason, proves often of dangerous consequence to the Government; and therefore, if not all, the Ring-leaders at least ought to be severely treated for Examples to the rest.

Aph. CXXXVIII.

As in Things, so in Men and Actions there is a possibility to prove their Excellency by their Kind;

Kind; the purest Gold is known best by the Test, Diamonds by their Hardness, and Pearl by his Water; and so are Men's Minds best distinguish'd by their Actions, and their Actions by the good or ill of their Counsels or Designs; but the best and most authentick Proof of both is Experience.

Aph. CXXXIX.

'Tis no Paradox to be rich with Little, and poor with Abundance: the case is plain, the poor Man is content with his Modicum, and rich with his little; whilst the Rich is uneasy under his Superfluities, and Poor, and in want even in his Plenty. Covetousness next to Ambition is the bane of Human Life, and the Rich Poor Man, the most wretched Creature we meet with in all the Memoirs of God's Creation, his Mind is always

in a ferment, still working to get more, or perplex'd with the apprehension to loose what he has, and so he wears out his Life in one continu'd Scene of Slavery, live's a Beggar, and dies a Wretch.

Aph. CXL.

It was of old a stated Maxim amongst the Moralists, that nothing was Profitable that was not Honest. Our new Politicians have religiously inverted the Order, and wisely hold nothing Honest that is not Profitable. If the former (as they say) were a little straight-lac'd, I'm sure the latter are loose enough. There is a middle, I confess, between 'em, which if it could be so luckily hit of, that a Man might preserve both his Honesty and his Interest, 'twas well enough, but as the World goes now, that's Impracticable; and
F here

here we must e'en leave it till the good old Maxim comes in force again, and Men grow satisfied from the Course of Things, *That Honesty is the best Policy.*

Aph. CXLI.

The Breach of Oaths and Solemn Covenants is in effect of the same Nature, if not worse than Atheism; they are both an Affront of that Deity, they think fit to acknowledge in point of Interest. The Atheist will take an Oath, and perform all other Religious Qualifications, provided there be a good Place in the Case; and he'll break 'em as readily upon the account of a better. So that upon the whole, there is no dependance upon a Person, let his Pretences to Honour run never so high, unless his
Life

Life and Actions are guided by the constant Rule of true Religion.

Aph. CXLII.

Amongst the Scepticks, let but one Error be granted, and you make way for a whole Train of Absurdities; and so in a State, when things once come to be decided by the Sword, one Irruption begets another, and so a Third, till the whole falls into Confusion: The Consequence of both is Ill Nature, Malice and Revenge; and therefore they should be both suppress'd with the utmost Vigilance, the first being dangerous to Religion, and the last destructive to the Publick.

Aph. CXLIII.

Nothing is so dangerous to the Prince, or so fatal to an Army, as the Disrespect of the Subject, and the Disobedience of the Soldier; and nothing supports and encreases it more in both, than too much Lenity and Remissness; for he that suffereth one Affront to pass unpunish'd, makes way for a second, till at length his Commands are of no Force, and he becomes ridiculous and contemptible to every body.

Aph. CXLIV.

Rashness and Inconsideration are obnoxious to all great Undertakings, like an ill-bred Horse, they set out with some sort of Vigour perhaps, but then they tire before half the Journey's ended.

Men

Men should look first, and think over the Matter before they Em-
bark ; the Principle of Thinking,
 and making proper Conclusions
 concerning the Nature of Things,
 according to the wisest Philoso-
 pher, being the first Indication of
 a rational Creature, whilst that
 of no Thought and Consideration
 is a true Argument of a Brute or
 a Mad man.

Aph. CXLV.

In this Iron Age, where Inte-
 rest does out-ballance Honour and
 Conscience, Vertue has utterly
 lost her old Prerogative. 'Twas
 the Golden Age indeed when Re-
 ligion, Justice and the good of
 the Community, were in general
 esteem'd the common Advantages
 of Mankind; when every one
 endeavour'd to propagate the mu-
 tual good and happiness of every
 F 3 one,

one, and every one rejoyc'd and
thar'd in every one's good and hap-
piness.

Aph. CXLVI.

The World, at the very best,
a strange Composition of Good
and Ill, a perfect Lottery and an
azard-Table; to day we're at
the top, anon beneath the Wheel,
and so secure of nothing but Un-
certainty. Some sink with the
Weight of too much, and others
for want of a small matter to keep
'em above Water; the Wise con-
tented Man alone, makes the best
of the bad Market: The Things
of this World are indifferent to
him, throw him any way, like
Cube or Die, he still keep his
right end uppermost, which is the
only Remedy against the Sorrows,
troubles and Disappointments of
humane Life.

Aph.

Aph. CXLVII.

A Man newly deliver'd (as we say) from the Jaws of Misery, without doubt relishes his Happiness with a better gust than he that has liv'd under the Priviledges of Indolence and Ease for the former part of his Life. And so on the contrary, he that is tumbled from his Greatness into a State of Wretchedness and Contempt, can seldom bear his change without the deepest and most profound Melancholly and Resentment; a consideration, methinks that should put Men in mind that they are Tenants at Will to the World, and that Life, with all its Advantages, is but one long uninterrupted Scene of Joy and Sorrow in their successive changes.

Aph. CXLVIII.

Lightning, they say, never hurts the Lawrel, neither is ever seen in Countreys far North, and remote from the Sun: The same may be said of a middle quiet State, Human Life slips throw it with less Rubbs than is common in other cases. The middle State stands upon Brass, and the highest upon Glass; the Way upwards is steep and craggy, and the Way downwards dangerous and slippery. Many climb by degrees, and fall at once: So that the Middle is still the safest, and all wise men value it above both the other.

Aph.

Apb. CXLIX.

An Army of Mercenaries is but a dangerous Support to the Commonwealth, if that be the Basis upon which they build their Security, the next advantageous Offer prevails with them to change sides, and then the ill-built Fabrick falls in course. Mercenaries and Strangers are in no respect to be depended upon, nor hardly to be trusted in a case of Extremity : The Consequence has been fatal to many Countries, upon which account it is, that all Wise States never entertain in their Service any Forrein-ers, but such that they may command as they please, and expel at their Will.

Aph. CL.

Many Persons have a Competency of Wit, Honour, Courage and Resolution, by Vertue of which they may command almost every thing but their Fortune; and yet 'tis that, as the World goes, that stamps the Glory upon all the rest of their Actions. Knowledge, Honour, Courage, Foresight and Authority, are indeed the grand Preliminaries, but Fortune alone crowns the Work, and Success gives the Reputation; which however it be a *Turkish* Doctrine, and is seldom admitted as a Rule in the Counsels of good Men; It has in this last Age intirely carried the Point, and is grown the general Touchstone by which most of the Affairs of Human Life are try'd.

Aph.

Aph. CLI.

Princes should treat such Subjects whose Fidelity they have reason to suspect, as the World does those sorts of Brutes and Insects that are a common Neufance, after they have answer'd the first Intent of their Creation. They may preserve 'em a little till they have discover'd the Depths of their Practices, and the Secrets of their Conspiracies, and then they are to take 'em off, and destroy 'em with the utmost caution and severity.

Aph. CLII.

Of all the dangerous Weeds that spring up in the Hearts of the People, the disdain of the Prince is doubtless the most malevolent ; and therefore they should

should be destroy'd with a sharp and quick hand, before they take too deep a Root, and have spread themselves too far upon the Surface of the Publick.

Aph. CLIII.

'Tis rarely seen that One Misfortune comes alone, a sort of Mysterious Severity in Providence, which though it be generally true, according to the common Observation of Mankind, will nevertheless admit of no sort of Reason, either Moral or Mathematical. Destruction decreed cannot be resisted, it must be so because it must be so. The Person destin'd to Ruin, Loseth himself in the Intricate Maze of his own Perplexities, and by striving to undo, what must be done, rather pushes on then diverts his fate.

Aph.

Aph. CLIV.

He that hath himself, practis'd the Arts of Trimming and Temporizing, if he be worsted at his own weapons, has the least cause to complain of hard usage or Injustice. To deceive the Deceiver the old Proverb says is no deceit, I won't vindicate it in every particular, but in poynt of Policy 'tis a good Doctrine ; All States own something of their Preservation to it, and unless Honour and Justice could be generally introduc'd, as the standard and measure of our affairs, we are compell'd to make use of it, as the Grand Rule of self Preservation, and as a proper means to set us upon the level with the rest of the World.

Aph. CLV.

A Person of Noted Credit, may pass off a Lie without any Suspicion, whilst he that's Notorious for his Falshood, can hardly commend a Common Truth ; but most People will be Inclenable to suspect his Fidelity ; and this methinks, should engage us to value a good Name, above any thing that's Temporal ; and encourage us to preserve it with the highest Regard, and defend it with the utmost Solemnity.

Aph. CLVI.

He that will keep his Post long, and preserve to himself a Generalesteem in his Command, must be sure never to exceed his Commission ; he must use his Authority with Moderation, and not suffer

(III)

suffer it to run beyond the Limits of Modesty or Humanity. A Person in an Office, that's either Insolent or ill-natur'd has commonly but a short Reign, and that too is so full of hazard and perplexity, that he's a Wretch in his Greatness, and a slave in his Power. —/

Aph. CLVII.

The Actions of the Prince are commonly the looking Glasses, by which the People dress themselves; they are in general ambitions of his Imitation, and do ordinarily shape their Lives and their behaviour after his Original; upon which account the Prince both for his own and for the sake of the Community; is highly oblig'd to make his virtues as Conspicuous as possible: That by the brightness and lustre of 'em, the Eyes and

and Hearts of his Subjects may be drawn after him, and as it were ensnar'd into the Practice of Vertue, Honour and Piety.

Aph. CLVIII.

Decline In an Age where Religion and Honesty are in a State of Declension, where Vertue and Morality manifestly decay and languish: 'Tis then the Princes cheifest concern to have his Laws put immediately in Execution, and rather then fail to use Extremity. Gentle Methods 'tis true, are the best, and commonly prove the most effectual, but when those fail 'tis better to use force then to suffer the whole to run into Confusion; which is the Natural Consequence.

Aph.

Aph. CLIX.

Above all things the Prince's chief concern lies in the choice of his Councils, Wise and Honest Councillours are his sole support, whilst on the other hand, if he should be so unhappy to fall in with Knaves and Fools, unless he suddenly withdraw himself, his Distraction is fixt beyond the power of his faithful Friends and Subjects to recover him.

Aph. CLX.

The whole Common Wealth is concern'd in the Education of the Prince, 'tis every on's, even the meanest Subjects concern that he should be Instructed in the true Principles of Honour and Piety; Those will direct him in the Right Measures of Government. Enti-
tles

tle him to the esteem and obedience of his People, and make his Crown set easy upon his Head, and so secure to him a constant Tranquility at home, and a deep and profound Veneration abroad.

Aph. CLXI

'Tis Insolent in a Subject to pry too far into the Secrets of his Prince, the depths of Monachy are not to be fathom'd by every Common Hand. Every prudent Prince keeps still a reserve in his Breast, even his nearest States-men and Favorites are not to be entrusted with the bottom of his Designs, but upon such particular occasions where their Councils are absolutely requisite, in the Great Cases of Peace and War, or where the Publick Interest or safety of the Kingdom is concern'd.

Aph.

Aph. CLXII.

Factions in the Church are in many Instances as dangerous as those in the State, Seditious Preachers ought therefore to be suppressed with the greatest Caution. Inverghers against the Establishd Religion are to treated after the same manner; they are equally pernicious to the quiet of the Common Wealth, and rarely fail to bring Confusion to the State, and Destruction to themselves.

Aph. CLXIII.

A Prince should never suffer himself to be Insulted at home or affronted abroad, one Injury of that kind begets another, and so a third, till at last he growes Contemnable. This is the worst State a Prince can be in, and therefore if he will preserve

serve both his Honour and his ease
 he ought to punish the first
 Offence ; if it be from a foreign
 Prince, by his Army, if from a
 Subject by his Law.

Aph. CLXIV.

Pomp and Greatness, are but
 the empty Pageantys, and false
 Idea's of a Prince, 'tis Honour and
Vertue that give the truest lustre
to his Quality. Conscience, Rea-
 son and Experience are the three
 Supream Courts where he ought
 to try all his Politicks, and exa-
 mine all his Actions, and then he
 can never fail to enjoy his Crown
 with Peace and Satisfaction, and
 to leave behind him a long and
 Glorious Character.

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